

BLUE GRASS BLADE.

DO UNTO OTHERS AS YOU WOULD HAVE THEM DO UNTO YOU—CONFUCIUS.
THE WORLD IS MY COUNTRY; TO DO GOOD MY RELIGION—TOM PAINE.
AN HONEST GOD IS THE NOBLEST WORK OF MAN—INGERSOLL.

EDITED BY A HEATHEN IN THE INTEREST OF GOOD MORALS.

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Charles L. Moore
Editor
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Anybody can be an agent for the
BLADE by sending 2 cents each for 50
papers or more.
"Behind the Bars; 31498," \$1.50.

My second book, "Behind the Bars;
31498," written while I was the guest of
your Uncle Samuel, in the penitentiary,
at Columbus, where he put me to board
at the suggestion of the Christian broth-
ers, is now on tap, likewise on top.
It is bound in maroon and gold, and is
bound to get there Eli. The pages are
635, long primer type, 300 pages.
The internal revenue on it is \$1.50 post
paid to any part of the world and I am
collector for this district. It has a beau-
tiful half-tone picture of
Yours fraternally,
CHARLES L. MOORE.

P. S.—My first book, "The National
View," that was written when I hap-
pened to be out of jail, once, you can get
for 50 cents, or two quarters.
It is bound in various colors and gold.
It has 353 pages 5x7 inches.

WHAT THAT STAR,
LIKE THIS (*) MEANS, WHEN
WHEN YOU SEE IT AFTER
YOUR NAME.

There are many instances in which I
believe, from various reasons, that per-
sons would take the BLADE if they
could see several consecutive copies of it,
when they might not do it just from
seeing a single issue. They are gener-
ally such persons as write for sample
copies, and personal friends of myself,
or of my friends.
In many of these cases the BLADE
will be sent to them marked with a star,
like this (*) after their names on their
printed address which will show the
date at which the paper starts to them.
In these cases it is, of course, desired
that the parties shall pay for the paper,
the regular rates—\$1 a year for a sin-
gle paper, or 50 cents each for 5 or more
papers.
After the parties have seen the pa-
per enough to determine whether
and if, I most respectfully ask
them to either pay me for it, in
the regular way, or notify me
in time and I will do so with-
out the courtesy.
If the BLADE know of per-
sons who do not take it, and who they
could take it, if they knew of
persons stating that they are "on
tap."

METHODISTS FEELING GOOD OVER THEIR MONEY.

I think it is somewhat to the cred-
it of the Methodists that they are
getting out of that "meek and lowly"
phariseism that claims that they
are working to have "souls for their
hire" and to "lay up treasures in
heaven," and that they are admit-
ting that their church is simply
a big money making corporation en-
gaged in insuring souls just as other
insurance companies are engaged in
insuring lives and houses, churches,
distilleries and tobacco barns.
The New Voice—Methodist and
Prohibition—of Chicago, in suggest-
ing to McKinley that he ought to
get out of the church, on account of
his pro liquor views, says, of the
Methodist church, "It is great
enough, rich enough and powerful
enough that the defection of no man
can materially detract from it."
While the English is, perhaps, not
exactly like the defunct Lindley
Murray would have fixed it up, it
serves to show that the Methodist
church that, while so deeply de-
preciated by conformity to the
things of this world, hate, in these
later days, begun to feel its oats and
to "wax fat and to kick," and to
jingle its shakels of the sanctuary
in its breeches pockets, and to say
to this ungodly world, "If you don't
do as we tell you we'll down you,
and we've got the simoleon's to do
it with."

A MINISTER'S MEETING.

At a recent minister's meeting in
Vinceland, New Jersey, the following
paper was read by Dr. Hubbell on
church statistics. Christians do not
have to take our word for it that
their superstition is on the decline
and going to the demotion bow-
wows. The daily papers are loaded
with their own statements, such as
we print below:
"It is conceded that there is somewhat
of a halt in forward movements of the
Protestant churches; that revivals are
not as frequent, nor as wide spreading
as they have been occasionally in former
times; and the additions to churches are
not as numerous as they should be. Some
of the causes of this are natural and un-
avoidable, others are occasional or ac-
cidental, and may be remedied.
1. It is in harmony with nature that
there should be seasons of rest as well
as activity.
2. The division of the minds of Christians
from the supreme work in life, is a
common cause for halting in the work
of evangelization.
3. Encroachments upon the Christian
Sabbath interfere sadly with the work
and progress of the churches.
4. The church encounters now a gen-
eral and subtle infidelity that is harder
to conquer than the infidelity of Thomas
Paine.
5. Dissensions, wranglings, antago-
nisms and scandals in local churches ob-
struct the progress of evangelization.
6. Possibly defects in our methods of
Christian work may be the cause of part
of our failures.
7. There is cause for fear that Christ is
left out of many of our efforts and
prayers."

METHODIST JAMBOREE

I have attended various Infidel
conventions but have never witness-
ed at any of them anything so un-
dignified and puerile, as the follow-
ing from the Associated Press re-
port of the late great Methodist
Conference at St. Louis. It is prob-
able, however, that if Infidels were
engaged in the soul saving, instead
of mere body saving business, they
too would get excited like the Meth-
odist brethren do.
An extract from this report is as
follows:
H. K. Carroll, formerly editor of the
New York Independent, was elected as-
sistant secretary of the missionary so-
ciety. The report of the committee on
state of church involving prohibited
amusements, was taken up. After a
short discussion the previous question
was ordered. Frank Arter, of New
Jersey, then put the conference in an
uproar by starting to read an amend-
ment proposing to insert in paragraph
218: "Prize fighting, bull fights, cock
fights, checkers, backgammon, foot ball,
one old cat, two old cats"—Here his
voice was drowned by fifty delegates
demanding recognition, while cries of

"Outrage on the conference," "We
won't listen to the ridicule of a rule of
this church," were heard on all sides.
The chair ruled that Mr. Arter was in
order, and he proceeded. The conference
was again thrown into turmoil by a de-
mand that Bishop McCabe leave the
floor, as he was endeavoring to influence
persons in their voting.
"I was here on private business,"
said Bishop McCabe. "You were not.
You told me to withdraw my motion,"
shouted Mr. Arter, amid confusion. Mr.
Arter withdrew his amendment.

TO BLADE READERS.

I presume that the majority of the
BLADE subscribers are heartily in sym-
pathy with the defense of free speech
which we intend to make in the coming
trial of Mr. Moore and Mr. Hughes, and
that most of you intend to give some
thing to it great or small. Let me urge
upon you to be as prompt with your
contribution as you conveniently can.
We can enter into no practical plans of
defense until we know how much
money we will have to do business with.
Therefore it is vitally essential that you
remit early, and not put it off, until the
last moment. We hope the bulk of it
will be in this month. To delay will
narrow our plans of defense. We can
only do with what we have to do with,
and we must soon begin preparations.
We are now organized and prepared to
make this a notable defense. If we win
it will be a matter of pride and congrat-
ulation to all who have contributed. If
we do not win, the defense we will have
made will stimulate us to renewed
efforts in the next case which may
arise, and besides it will serve as a no-
tice to our persecutors that we do not
intend to allow such perversion of jus-
tice to go unchallenged. Let every
one hold to his utmost, be it large or
small.
J. B. WILSON, M. D.
Secretary Defense Committee.

Squeak of the Celestial Pig

A recent writer on the hostility of
the Chinese toward Christian mis-
sionaries says:
This hatred of Christianity among the
literary class finds expression in the
most shocking standers, which are con-
stantly circulated to keep alive the
hatred of the masses. For the name of
god the Catholics have adopted the
words Tien Chu, which signifies the
Lord of Heaven, and Kau signifies re-
ligion. The Christian religion is there-
fore known as "Tien Chu Kau." Un-
fortunately there is a word resembling
Chu which signifies pig, and Kau means
squeak, so that the Chinese translate it,
"Squeak of the Celestial Pig," and de-
clare that the Christians are hog wor-
shippers. The most sacred ceremonies
of the church are slandered in the same
way. It is declared that in receiving
the holy communion the people drink a
philtre that makes them slaves of the
priests, and that during extreme unction
the priests cut the eyes out of the dying
men. In China there are thirty-one
different parts of the human body which
are said to possess special medicinal
value, and in the orphanages the mis-
sionaries are charged with murdering
children and cutting up their bodies for
medicinal purposes. Thus it appears
that the Chinese have formed a decidedly
erroneous opinion of Christian mis-
sionaries, but it is no more erroneous
than the statements made by missionaries
about them.

JUDGE CHARLES S. SPARKS' ADDRESS.

The public is cordially invited (no mis-
sionary box) to hear the lecture of Judge
Sparks, of Cincinnati—subject "Inger-
soll"—under the auspices of the Lexing-
ton Liberal Society, in their elegant and
spacious hall, in the Odd Fellow's Tem-
ple, 67 E. Main street, Lexington, on
June 10th, which is the second Sunday,
at 2:30 p. m.
Judge Sparks is one of the five of the
distinguished counsel, who will be em-
ployed by the Defense Committee in the
Moore-Hughes trial next October.
This will be the second of the series of
lectures delivered under the control of
that Society; the first one, that of Dr.
J. B. Wilson, having been a most de-
lightful and instructive one.
As the trial, in October, will probably
involve the most learned discussion of
the rights of Infidels to free speech and
free press that has ever been heard in
America, it will be of special interest to
hear Judge Sparks' lecture.
THE ROE-MOORE DEBATE.
A large part of the next BLADE will
be occupied with the debate between Rev.
Roe and Editor Moore.

THE COMSTOCK SOCIETY.

Having seen some of the mischiefs
of the Comstock Law and the trick
by which the enactment was secured
it may be well to glance at the so-
called Society which is conjured up
to impress the gullible public with the
importance of the suppression
business.
The Society was incorporated in
New York in 1873. It consists prac-
tically of a set of officers who have
formed themselves into a close cor-
poration, there being just enough of
them to maintain the appearance of
a Society and to hold the offices,
thereby perpetuating their scheme.
With no special capability or fit-
ness for the work it professes to do,
this irresponsible body, accountable
to no one, have constituted them-
selves censors of art and literature
and unmindful of the Bible teaching
that "If righteousness come by the
law then Christ is dead in vain" they
undertake to regulate the
morals of the people by statute in
accordance with their own notions.
To this end they have persistently
besieged congress and the legisla-
tors of the several states for laws
of ever increasing severity to accom-
plish their purposes and they adopt
the methods of the Inquisition, origi-
nating prosecutions in secret con-
ference, and pounce upon their vic-
tims with great hue and cry intended
to advertise their activity, and in-
duce people silly enough to believe
that their enterprise serves a bene-
ficient end.
The most vehement of these per-
secutions have been directed against
the opponents of the Society and
against poorer citizens and those
least able to maintain their rights
and defend themselves.
The Society has a distinct religious
bias, and has several times attempted
the suppression of Freethought pub-
lications, a purpose which was dis-
tinctly avowed in its annual report
of 1878, and its operations have estab-
lished a terrorism over worthy
artists and publishers, not because
of any consciousness of wrong doing
but because it has attacked certain
phases of art and literature with
such bombastic ferocity, and so lit-
tle good sense or judgment that no
one may know when he is safe
against their onslaught. Thus the
Society is a greater terror to the in-
nocent than to the guilty.
To the reproach of our government
the agents of the Society have been
permitted to fasten themselves upon
the post office department, being al-
lowed to masquerade in official
positions without salary, whereby they
have an opportunity to carry out
their projects under a quasi official
sanction, so that by the faithlessness
and treachery of our statesmen and
legislators whose betrayal of Ameri-
can liberty in this instance is most
flagrant, the Society is enabled to
extort over the victims of its selection
and to put upon those victims
the pain and expense of such exalta-
tion.
By the same methods which this
society practices, a similar Society
in England drew forth from Rev.
Sidney Smith, in the early part of
the present century, the following
denunciation:
It is hardly possible that a Society for
the Suppression of Vice can ever be kept
within the bounds of good sense and
moderation. If there are many mem-
bers who have really become so from a
feeling of duty, there will necessarily
be some who enter the society to hide a
bad character, and others whose object
it is to recommend themselves to their
betters by a sedulous and lasting in-
quisition into the immoralities of the pub-
lic. The loudest and noisiest suppressors
will always carry it against the more
prudent part of the community; the
most violent will be considered the most
moral; and those who see the absurdity
will from the fear of being thought to
encourage vice, be reluctant to oppose it.
It is of great importance to keep pub-
lic opinion on the side of virtue. To
their authorized and legal correctors,
mankind are, on common occasions,
ready enough to submit; but there is
something in the self-erection of a vol-
untary magistracy which creates so
much disgust, that it almost renders
vice popular, and puts the offense at a
premium. We have no doubt but that
the immediate effect of a voluntary
combination for the suppression of vice
is an involuntary combination in favor
of the vice to be suppressed; and this is
a very serious drawback from any good
of which such societies may be the oc-
casion; for the state of morals, at any
one period, depends much more upon opin-
ion than law, and to bring odium and

disgusting auxiliaries to the aid of vir-
tue, is to do the utmost possible good to
the cause of vice. * * *

A suppressing society hunting every-
where for penalty and information has a
direct tendency to revive ancient igno-
rance and fanaticism—and to re-enact
laws, which if ever they ought to have
existed at all, were calculated for a very
different degree of information. * * *

Men, whose trade is rat-catching, love
to catch rats; the bug-destroyer seizes
on his bug with delight; and the sup-
pressor is gratified by finding his vice.
The last soon becomes a mere tradesman
like the others; none of them moralize,
or lament that their respective evils
should exist in the world. The public
feeling is swallowed up in the support
of a technical skill. Here, then, is a so-
ciety of men, who invite accusation—who
receive it (almost unknown to them-
selves) with pleasure—and who, if they
hate dullness and inoccupation, can
have very little pleasure in the inno-
cence of their fellow creatures. The
natural consequence of all this is, that
(besides the portion of rumor which
every member contributes at the week-
ly meeting) their table must be covered
with anonymous lies against the charac-
ters of individuals. Every servant dis-
charged from his master's service—
every villain who hates the man he has
injured—every cowardly assassin of
character—now knows where his accusa-
tion will be received, and where they
cannot fail to produce some portion of
the mischievous effects which he
wishes. * * *

To suppose that any society will ever
attack the vices of people of fashion is
wholly out of the question. If the so-
ciety consisted of tradesmen they would
infallibly be turned off by the vicious
customers whose pleasures they inter-
rupted; and what gentleman so fond of
suppressing as to interfere with the
vices of good company, and inform
against persons who are really genteel?
He knows very well that the conse-
quence of such interference would be a
complete exclusion from elegant society
that the upper classes could not and
would not endure it; and that he must
immediately lose his rank in the world
if his zeal subject a fashionable offend-
er to the slightest inconvenience from
the law. Nothing, therefore remains,
but to rage against the Sunday dinner
of the poor, and to prevent a bricklay-
er's laborer from losing on the seventh
day that bread that has been augment-
ing on the other six. We see at the
head of this society the names of several
noblemen, and of other persons moving
in the fashionable world. Is it possible
that they can be ignorant of the innum-
erable offences against the law and
morality which are committed by their
own acquaintances and connections? Is
there one single instance where they
have directed the attention of the so-
ciety to this higher species of suppression,
and sacrificed men of consideration to
that zeal for virtue which watches so
acutely over the vices of the poor? It
would give us very little pleasure to see
a duchess sent to the Poultry Compter;
but if we saw the society flying at such
high game, we should at least say they
were honest and courageous, whatever
judgment we might form as to their
good sense.
More recently Mr. Moncre D.
Conway expressed his views as to
such societies in this language:
It would appear that to these (soci-
eties) the circulation of many thousands
of a book they call vicious is of little
importance compared with making a
sensation and parading their own spot-
lessness before the public, and beyond
this it is to be feared that a still baser
influence has been at work to degrade
this association of (originally, no doubt)
well meaning though weak minded peo-
ple. There is money in it. A good deal
of patronage and wealth has gone into
it in the past, and its agents are highly
paid, and if this stream of money and
patronage is to continue to flow and
gladden the host of agents, they must
keep up a show of activity. They must
always be attitudinizing as purifiers of
society. If the nests of crime and vice
are trampled out, and the funds begin
to fall low, they must try and make
their subscribers think there are nests
where there are none, and knowing
well how unpopular Freethinkers are,
how few friends they have in high
places, they found among them a book
which repeated the details of ordinary
physiological and medical books—a book
whose pages, with all their faults are
nowhere of biblical impurity. It must
have brought their secretaries and their
lawyers and their secret-service agents
a golden Pactolus from orthodox purses
to prove that the society might do
injury to Freethinkers under cover of
attacking immorality. The old privi-
lege of the orthodox to imprison their
opponents—the privilege so loved but
lost—must seem about to come back
again when it has been decided that
facts familiar in the libraries of medi-
cine and science cannot be printed by a

CHRISTIANS PERFORM

On Poles, Like Other Mon-
keys.

How Christians are sacrificing
their lives and shedding their blood
for Jesus is illustrated by the follow-
ing from the Cincinnati Post:
Physical Director George J. Fisher, of
the Cincinnati Y. M. C. A., has been
elected Chairman of the National Com-
mittee on Rules of the Athletic League
of North America. The selection was
made through Dr. L. R. Gulick, secretary
of the league at New York. The first
meeting will be held in June. Owing to
the recent death of Harry Burke, one of
the Y. M. C. A. athletes, from injuries
sustained while pole vaulting, a special
act of legislation will be introduced by
Fisher that will regulate the pole vault-
ing at athletic meets throughout the
country. The law will require poles to
be of regular weight, length and width,
all poles to be inspected before leaving
the factory or used on the fields. This
will prevent athletes from cutting poles
down to lighter weights, thereby weak-
ening them, and prevent similar acci-
dents like Burke's, which in many in-
stances have been so caused.

"KENOSIS" IS A NEW ONE ON ME.

The newest wrinkle in theology,
of the orthodox kind, is "Kenosis"—
no connection with Kenos. It is de-
rived from the Greek "Kenos,"
which means "empty."
It is a theory gotten up by ortho-
dox Christians to account for the
fact that Jesus was evidently ignor-
ant in some respects, and this new
theory is gotten up to explain that
Jesus, in becoming a man, had to
empty himself of the supernatural
knowledge that was his as a god.
A writer in the "Church Gazette"
—English—in writing against this
theory, says:
The only great possible exception to
the limit to the knowledge of Christ He
mentions Himself, which is recorded in
Mark 13:32; "But of that day and hour
knoweth no man; no not the angels
which are in Heaven, neither the Son,
but the Father."
According to the law maxim,
"Falsum in uno falsum in omnibus,"
if there was certainly one thing that
Jesus did not know, as he here plain-
ly says himself, it is a pretty strong
antecedent presumption that there
were some other things that he did
not know; the spherule of the
earth, the circulation of the blood,
the multiplication table, or who
killed Goebel, for instance, but the
attorneys for the defense in the case
of the Commonwealth vs. Christi-
anity appeal to some very peculiar
rules of evidence that are only recog-
nized in ecclesiastic courts.
If Bro. McGarvey, of Lexington,
who wrote that book to vindicate the
literalness of the episode between
Jonah and the whale, had only known
"Kenosis" he could have saved the
money that he lost by printing that
book.
Bro. Mack's position is that the
Jonah story had to be just so because
Jesus evidently believed it true.
It has never occurred to Brother
Mack that there were some things
that Jesus did not know.

"THE COMSTOCK LAW"

Every lawyer must recognize that
there is something anomalous in the
law of obscene libels. That subject
is different from any other title of
the law and the fundamental legal
principles applicable in other
branches do not apply here. This is
because our judges have ignorantly
or wilfully followed the English law
as laid down two hundred years ago
by a judiciary whose only object was
to demonstrate its servility to the
authority of the crown regardless of
the rights of the subject; as a result
there has grown up under 3893 U.
S. Rev. Stat., commonly known as
the Comstock law, a mass of con-
fused, contradictory, absurd and
utterly preposterous decisions which
have contributed more to bring law
and the administration of justice in-
to contempt than any other thing
that has transpired since the estab-
lishment of our government.

(Continued on Page 2.)

We still have a few more BLADES con-
taining Dr. Wilson's lecture; 2 cts each